

# The ANSGAR LUTHERAN

## Pastor's Prayer on New Year's Eve

'Tis now the evening of a dying year,  
To which I bid farewell with head bent low.  
Swiftly on wings of time my days speed on,  
And in their passing I would the nobler grow.  
Give me Thy grace, O Lord!

What credit canst Thou, Lord of heav'n, bestow  
On me, a child of earth, to earth so bound?  
As I look back on all I've been and done,  
My cymbal tinkles with an empty sound.  
Have mercy on me, Lord!

Can aught I've been, or said, or done,  
Deserve Thy love, Thy tender grace so great?  
Not by my merits, but by Thy sacrifice  
My flock and I approach our Father's gate.  
To Thee our thanks, O Lord!

May those Thou hast entrusted me to serve  
With Word of life and Holy Sacrament  
Grow with me in Thy image, holy King,  
And in Thy service find our lives well spent.  
Give us Thy zeal, O Lord!

Now as I face by grace another year  
I vow anew to serve Thee as Thy son,  
And may, when life's last curtain on me falls,  
I hear Thy gracious voice: "Well done, well done."  
Thee will I serve, my Lord!

—A. R. M. Kettner.



# News and Notes

**Pastor Gilbert A. Jensen** our navy chaplain is stationed in Japan. He hopes to have his family join him early in the new year. His address is Chaplain Gilbert A. Jensen, NAF Navy Number 875, Box R, C/o F.P.O., San Francisco, Calif.

Pastors are urged to put this address into their note books.

We are happy that Chaplain Jensen continues to favor us with articles at regular intervals.

**Pastor F. W. Thomsen of Moorhead, Iowa**, made a trip to our mission field in Colombia, South America last summer. He has written a series of articles about his trip. We shall print one each week beginning with this issue.

**To News Writers.** This is the time of the year when the annual meetings of the congregations are held. Will the news writers please send some report to us about the progress and joys of the past year. There could be a story about every congregation about this time.

## Sermon Topic Cooperation

Albert Lea, Minn.—Ministers of three local churches within a few blocks of each other posted these subjects for Sunday sermons, in this order:

"Where is He?"

"He Is Here."

"God Changes His Address."

The three ministers, who apparently chose their topics without consultation, are the Rev. Harold O. McNeil of First Baptist church, the Rev. Melford S. Knutson of First Lutheran church and the Rev. Lloyd A. Peterson of First Presbyterian church.

## Methodist Membership Now 9,151,524

Chicago—Membership of The Methodist Church in the United States and possessions now totals 9,151,524, according to figures for 1953 released by the Rev. Albert C. Hoover, director of the denomination's statistical office here.

He said this represents a drop of 28,904 from the 1952 membership of 9,180,428, reflecting a ruling of the 1952 General Conference that inactive members no longer were to be listed.

Editor's note: Compare the Lutheran statistics for 1952 as they were printed Dec. 28, page 10.

## Franco Gets Highest Papal Decoration

Rome—Pope Pius XII named Generalissimo Francisco Franco, head of the Spanish State, to receive the Supreme Order of Christ, the highest Pontifical decoration.

It was believed that the award, instituted in 1319 by Pope John XXII, was conferred on General Franco as a result of the signing of a concordat between Spain and the Holy See.

Only three other living persons belong to the order, which normally is reserved for heads of state. They are former King Umberto of Italy; Archduke Eugene of Austria; and Prince Felix of Bourbon-Luxembourg.

## Imbibers to be Ejected from Episcopal Cathedral

Orlando, Fla.—Worshippers smelling of liquor will be escorted out of St. Luke's Episcopal Cathedral here Christmas Eve, Dean Osborne R. Littleford announced.

Lashing out at those who "try to mix religion with holiday cheer," he told his parishioners:

"Inasmuch as you are coming to worship Almighty God through the manifestation of the Christ Child, a party beforehand is not in order."

"Christmas," the dean said, "has become a cheap, tawdry, commercial, tinsel holiday. It is time we return to the true Christmas."

Citing a church in the North that discontinued the Christmas Eve service for five years because "too many members were not properly prepared," Dean Littleford said he would not hesitate to do the same, if necessary.

## Korea Experience Led Soldier To Ministry

Fosters, Mich.—A spiritual experience on a battlefield in Korea was the basis for a decision to enter the ministry, Eugene L. Inman, who spent three years as a prisoner of the Communists, said here.

The 22-year-old former soldier, who was repatriated recently, said he and his wife, Rosemary, will leave shortly for Kankakee, Ill., where he will begin a four-year pre-seminary course

at Olivet Nazarene College. Upon completion of his studies there, he hopes to go to Kansas City, Mo., for three more years at the Church of the Nazarene Seminary there.

The incident leading to this decision, Mr. Inman said, occurred on Nov. 1950, when he and some 230 other soldiers were ambushed and only a few survived.

"When I saw we were surrounded," he said, "I got down on my knees and prayed because I was afraid. Suddenly I felt something like a hand on my shoulder and I wasn't afraid anymore."

## THE SILVER LINING

There's never a day so sunny

But that a little cloud appears

There's never a life so happy

But has its time of tears;

Yet the sun shines out brighter

Whenever the tempest clears.

There's never a garden growing

With roses in every plot;

There's never a heart so hardened

But has one tender spot;

We have only to prune the border

To find the forget-me-not.

There's never a sun that rises

But we know 'twill set at night;

The tints that gleam in the morn

At evening are just as bright;

And the hour that is the sweetest

Is between the dark and light.

There is never a cup so pleasant

But has bitter with the sweet;

There is never a path so rugged,

Bearing not the print of feet;

But we have a helper furnished

For the trials we may meet.

There is never a way so narrow

But the entrance is made straight;

There is always a guide to point

To the "little wicket gate."

And the angels will be nearest

To a soul that's desolate.

There is never a heart so haughty

But will some day bow and kneel

There is never a heart so wounded

That the Savior cannot heal;

There is many a lowly forehead

Bearing now the hidden seal.

There's never a dream so happy

But the waking makes us sad;

There's never a dream of sorrow

But the waking makes us glad;

We shall look some day with wonder

At the troubles we have had.

—Anonymous

\*\*\*\*\*

THE ANSGAR LUTHERAN. Official Organ of the United Evangelical Lutheran Church, published weekly by Lutheran Publishing House, Blair, Nebr.

Otto H. Stave, Business Manager. Subscription price: United States and Canada, \$3.00 per year in advance; foreign countries, \$4.00. Everything pertaining to the Youth Department should be sent to Rev. Homer Larsen, 904 Bluff St., Cedar Falls, Iowa. A special club rate of \$2.00 per year is offered Bible classes and organizations of the church, when ten or more copies are sent to one address, and \$2.00 a year for the congregation has The Ansgar Lutheran in every home—Church Paper in Every Home Plan. Subscriptions, remittances, change of address, advertisements and all communications pertaining to the Business Department should be sent to the Lutheran Publishing House, Blair, Nebr. When CHANGE OF ADDRESS is desired give old as well as new address. Entered as second-class matter, December 14, 1927, at Blair, Nebr., under Act of March 3, 1879.

Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

REV. JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## THE WORLD COUNCIL OF CHURCHES

At the close of the last meeting of the Joint Union Committee at Chicago, Ill., in December the members discussed the possible extra-Church relations of the new church. It is of course taken for granted that this new church will automatically become a member of the National Lutheran Council, because the four negotiating churches are all members of that agency.

One of the four bodies are at present members of the National Council of Churches in America, so this will be a problem. Two of the bodies are members of the World Council of Churches, the American Lutheran Church and our synod, the United Ev. Luth. Church. The Ev. Luth. Church and the Luth. Free Church are members of the W.C.C.

Of course, when the new church is organized it will be a member of anything, for the churches joining will be dissolved. They will no longer exist. But there are at present folks that are interested in the W.W.C. and some that are very much opposed to that organization. Some that are in favor of it claim that we cannot afford to isolate ourselves, and that the Lutherans are needed in the W.C.C. to give witness to the truth. Some that are opposed to us joining claim that we compromise ourselves by associating with liberals who are weak on some of the fundamentals of the truth. The W.C.C. is not very old, it was organized in 1949 in Amsterdam, Holland. It will meet at Evanston Illinois, in August 1954 for its first meeting since its organization.

It is not easy to make up your mind about some of these things. We do not want to isolate ourselves, for we are not Christian, nor do we want to compromise ourselves.

We have a tendency to think of the W.C.C. as we think of our local ministerial association at Spencer. Our association has a Methodist, a Baptist, a Christian, a Congregational, an Assembly of God, a Seventh Day Adventist, and two Lutheran members. We sometimes attend these meetings and get disgusted with the strange opinions of some of the members. Some of them object to the Apostolic Creed. They have the Bible only as their confession. But then again we have experienced where we were able to make certain statements and express certain views that did have a healthy influence. We were also able to witness to the cardinal doctrines of the Christian faith.

It is much easier not to have any relations with any of these things. Then there are no problems at all. But we have experienced that we have learned something in our association with those people that was of value.

It is to be hoped that the Evanston Assembly will help solve some of the questions that are being asked about

the W.C.C. We do not see that the problem is anything to get too excited about. The new church will have a number of important internal problems before it the first years of its existence. Many things can happen in the next three or four years. As time goes God will guide us as to what is right also in this problem.

## HOW TO GIVE WISELY

The Christian Century recently wrote the following about giving wisely:

During his lifetime Julius Rosenwald gave away \$60 million. Toward the end of a career which blessed many lives and made a better America, this businessman said it was "nearly always easier to make a million dollars honestly than to dispose of it wisely." Revelations by the current New York legislative inquiry into philanthropic giving indicate that not all businessmen or plain citizens dispose of their gifts wisely. The responsibility for delivery of the philanthropic dollar to the place where it will do most good rests primarily on the giver. Where they exist, philanthropic rackets should be exposed by public authorities or by the press. But operators who specialize in deception for their own profit cannot be kept in check by the policeman where the contributor does not add vigilance to generosity. The following standards are among those generally accepted and adhered to by legitimate organizations. Agencies deserving of support should have (1) an active and responsible governing board, serving without compensation, holding regular meetings and possessing effective administrative control. (2) A legitimate purpose which can be carried out without duplication of the work of other legitimate organizations. (3) Reasonable efficiency in management of program, and reasonable resources of personnel and other means for carrying out the purpose of the enterprise. (4) Consultation and cooperation with established agencies in the same or related fields. (5) Ethical methods of publicity, promotion and solicitation of funds. (6) Right methods of fund-raising, which includes no payment of commissions for moneys raised, no mailing of unordered tickets or merchandise with a request for money in return, no general telephone solicitation. (7) An annual audit prepared by an independent certified public accountant or trust company showing all receipts and expenditures and certifying the validity of accounting methods. (8) A detailed annual budget, showing how future income and disbursements are to be disposed of and giving the board an opportunity to determine policy. It is the responsibility of churches to educate people in giving wisely, not only to their own causes but to all appeals. The faith of the American people in their philanthropic organizations is a precious thing, and must be protected.

(Continued on page 13)



## Do Our Hearts Burn Within Us?

By James C. Peterson

On reading Luke 24:32 for my private devotion this morning the question flashed warmly upon me: Have we preachers, teachers, witnessing Christians of this rushing age lost something? What would happen in the world if it could be said with powerful truth that we walk with Jesus on the way till our hearts burn within us! Yes, so it is, but God is ready to grant it more and more.

What is it, then, this burning in the hearts? It isn't just feeling, emotion, enthusiasm, nor mere animation in the popular sense. It is interesting to note the RSV has retained the word "burn" which is more true to the original, *kaiomene*, than Goodspeed's "glow." Indeed, glow is a wonderful word here. But the RSV translation likely sensed from the original there must be something burning and consuming before the desired glow can be produced. Only when we acknowledge with those disciples that often we have been "foolish men, and slow of heart to believe," only then can our hearts be set aglow with the glory of Jesus as He opens our hearts to receive from the Scriptures the marvelous gospel truth of His life, His atonement, His resurrection, His holy presence.

How does it manifest itself, this burning in the hearts? First, bear in mind that the expression may be vastly different in the great variety of individuals. Even children differ surprisingly in their responses, due to predominance of certain instincts and temperaments. On presentation of gifts for birthday or Christmas, one child may clap the hands, swing arms, and leap for joy with loud ejaculation; another, with just as true appreciation will stand quietly with warm, beaming face and redness about the eyes, slow even to venture a word. Now, as this relates to preachers and other witnessing Christians, well, the variation may be still greater,—though often less natural than in the child. Highly trained gesticulation of certain evangelists, heated argumentation in witnessing, and beaming enthusiasm for the church may be minus that fire which Jesus has come to kindle in human hearts, and to "cast upon the earth,"—though it may all be sublimated and sanctified so the Lord can be in it. To walk with Jesus is the secret, always. The Methodists, I think it was from Wesley's time, were characterized by what was called "unction," which in its best sense means "religious fervor and tenderness," and since fervor is related to "burning warmth," it is in line with Luke 24:32 and may apply to all God's people. Surely, Martin Luther had it!

Keeping our minds on the point that it was by the Scriptures Jesus set the hearts of the disciples aburning, let us consider this a little further. Note again their expression, "while he opened unto us the scriptures." Also here it seems the RSV has a better rendering of the original, *dianoigen*, retaining "opened" while Good-

speed has "explained." The Bible is opened to me. God opens their hearts to receive its contents. To me it is a closed book, because hearts and minds are closed. O, happy day, when God's Book is opened to a human heart! It sets the heart aburning and aglow!

### There's A Glow Over The Content Of The Bible

Even the reading of the sacred history of Scripture can warm one's heart, and give vision, courage, hope. How wonderful to see a child's heart captivated by it. On a recent visit with one of our church families a mother turned down the TV sound but let the picture continue "to keep the children quiet while we view." But what a profound observation for the pastor to see a ten year old Sunday School boy keep the rapt attention of his younger sister by a forty minute reading from Egermeier's Bible Story Book, completely ignoring the TV western still flashing in front of them. The Bible is being read over and over, and these youngsters are able to walk and talk with the personages of both the Old Testament and New. Too much to expect this of most American children, but what a help it would be for the teenagers of our land in these days! O, how the young hearts of America would burn if, led by the Holy Spirit, they could "in spirit" stand: beside Abraham as God points to the starlit skies for a token of unbounded blessings to all who will believe and obey—beside Jacob as, after twenty years, he decides to go back to Bethel—beside Joseph declaring, "How could I do that shaming thing to sin against my God"—beside Moses by the bush that burned and burned and wasn't burnt (as we say, indicative of God's love that burns and burns and isn't burnt)—beside Daniel as he stands by the window and prays to the God of his fathers three times daily—yes, beside Jesus in the temple at twelve years in Pilate's court—Peter at Pentecost, Stephen stoning Paul before Agrippa—or the great throng of Revelation standing before the throne, having washed their robes and made them white in the blood of the Lamb. Do not our hearts burn within us?

The law being likewise a part of Scripture, is it possible the Commandments can touch, attract, and warm human hearts? A big boy who had developed an attitude of antagonism toward all sorts of law chanced to pick up the Bible on his own accord, and after reading Psalm 119 to the end of the Daleth section he dropped to his knees praying that he might learn to love the law and walk in it; he then convened his gang of followers and became a channel of God's miracle in their lives. When it dawns on man's mind that the law is an expression of the very nature of the God of love, the law is designed to make men "blessed" through obedience to grace, where then is the cold heart that can resist the warmth of it?

(Continued on page 13)



## CHURCH NEWS FROM HERE AND THERE

### Lutheran Educators Plan Meeting in Cincinnati

Cincinnati, O.—The National Lutheran Educational Conference will hold its 40th annual convention here, Jan. 10-12, under the general theme, "Current Issues in Lutheran Higher Education." Sessions will be held in the Netherland Plaza Hotel.

The general theme of the convention will be the subject of an address at the opening banquet by Dr. R. E. Morrell, president of Dana College at Blair, Iowa, who is president of the Conference.

Other speakers and their subjects include Dr. C. H. Becker, president of Wartburg College at Waverly, Iowa, on "Statism and the Church Colleges"; Dr. J. Conrad Seegers, president of Muhlenberg College at Allentown, Pa., on "The Influence of Statism Upon the Administrative Policies of Lutheran Colleges"; and Dr. Gould Key of Washington, D. C., executive secretary of the Board of Education of the United Lutheran Church, on "Possibilities of a Lutheran Colony in California."

Also, Dr. Julius H. Bodensieck, professor at Wartburg Seminary at Duquesne, Ia., on "The Responsibility of Lutheran Higher Education in the Emerging Program and Structure of the Lutheran World Federation"; Dr. T. Gullixson, president of Luther Seminary at St. Paul, Minn., on "Progress and Policies in the Deferment of Theological and Pre-theological Students"; and Dr. O. P. Kretzmann, president of Valparaiso (Ind.) University, on "Student Marriages and Student Life and Work."

At a dinner meeting of the Conference, Dr. Fredrik A. Schiotz, executive secretary of the NLC's Commission on Larger Churches and Orphaned Missions, will discuss "A Division of Christian Education in the National Lutheran Council?"

A group discussion on "The Relationship of Lutheran Colleges to the Division of Student Service and the Lutheran Student Association" will be moderated by Dr. Paul Dieckman, president of Midland College at Fremont, Mo.

Participants will include Dr. Robert Vedt, president of Bethany College at Lindsborg, Kan.; Dr. John H. ... president of Marion (Va.) College; Dr. Joseph L. Knutson, president



"Martin Luther," surprise film success produced by Lutheran Church Productions, Inc., for six participating Lutheran Church bodies, entered its eighteenth week of showing at the Guild Theater in Radio City, New York. Photo above shows the Guild

Theater advertisement on Fifth Avenue, directly in front of the Radio City buildings and across the street from St. Patrick's Cathedral. The film has broken all attendance records of the Guild Theater.

of Concordia College at Moorhead, Minn.; and the Rev. Donald R. Heiges of Chicago, executive secretary of the NLC's Division of Student Service.

Another group discussion will be headed by Dr. Karl Mattson, president of Augustana Seminary at Rock Island, Ill. It will consider the topics, "Speech Requirements for Pre-theological Students" and "English Bible Courses for Pre-theological Students."

Organized in 1910, the National Lutheran Educational Conference consists of the presidents of about forty senior and junior colleges and seminaries of Lutheran Church bodies in America.

\* \* \*

### Anglican Hits Bermuda 'Color Bar'

London—The existence of an alleged

"color bar" in Bermuda was denounced by a leading Church of England clergyman in a sermon delivered at the Royal Naval College in Greenwich.

Canon Lewis John Collins of St. Paul's Cathedral, London, said the matter "should fill us with shame" and that "by consenting to what is being done in our name in Bermuda, we all gag our consciences for the sake of tourist dollars."

Allegations of a "color bar" arose from news reports that Negroes had not been invited to the official dinner for Queen Elizabeth during her recent visit to Bermuda.

"We should give a clear mandate to the Archbishop of Canterbury and all other spokesmen of Christian denominations," Canon Collins said, "to tell Mr. Lyttleton that we will not tolerate



a color bar any longer in any place where Britain has any responsibility." (Oliver Lyttleton is Britain's Colonial Secretary.)

#### Protestant Pastor Expelled from Spain

Madrid—The Rev. Johann Aerni, Swiss pastor of an American Protestant chapel at Archena, Murcia Province, was expelled from Spain after officials refused to renew his residence permit or grant permission for reopening of the chapel.

The Archena chapel is sponsored by the Evangelical Alliance Mission of Chicago, Ill.

Mr. Aerni, who served the chapel as pastor before and during the Spanish Civil War, was previously expelled in 1940 for alleged contacts with left-wing groups in the Loyalist cause. The pastor denied the charge. He was permitted to return to Spain in 1951.

#### To Train Diplomats in Jesuit School

Almost unnoticed amid the many reports from Washington of economies put into effect by the new administration has been the abolition of the Foreign Service Institution hitherto conducted by the state department. To this school young members of the staff of the state department (usually when home on furlough from posts overseas) and army and navy officers expected to rise to the top, have been assigned for advanced training. Lt. Col. George Wilson, now in charge of personnel at the state department, has closed this school. In the future, it is announced, young diplomats and officers in the armed forces will get their postgraduate training in the Foreign Service School of Georgetown University. This is a Jesuit institution, organized and developed by Father Edmund A. Walsh, who is best known for the bitterness of his views on the Soviet Union.

#### What's Going on In Pakistan?

What does the United States stand to gain from the projected arms deal with Pakistan? Military spokesmen will say that it is a means of placing another well armed ally along another strategic sector on the perimeter of the communist world. But will the military advantages, even if they prove all that the Pentagon hopes, outweigh the certain disadvantages if another aggravation is given Indian fears of American intentions? It is the heart of India's foreign policy to preserve a neutral status in any war between Russia and the United States. If such

a war should come, India may find it as impossible to remain neutral as did the United States despite its neutral intentions in 1914 and 1939. As of today, however, preservation of a neutral position is its key policy. It is also the policy of several of its Asian neighbors. Naturally, Mr. Nehru's government believes that if war starts, and Pakistan is an armed ally of the United States, Pakistan is certain to be involved, and that will threaten to draw in India. So the Congress party is calling for national demonstrations condemning the policy of arming Pakistan "as dangerous to world peace and to India." This has produced, as might be expected, counter-declarations from Pakistan that it will permit no Indian or other outside interference with its affairs. The upshot of it all, predicts the New Delhi correspondent of the "New York Times," will be a tremendous wave of anti-American sentiment across India, a staggering setback to hopes of an agreement between Pakistan and India on the Kashmir question, and reinforcement for those elements in India who insist that the United States is a bully and the Soviet Union a friend. The effect this would have on America's relationships to all southern and southeast Asia would be lamentable. Yet we are apparently ready to risk these consequences for the sake of a minor, and even questionable, military gain. Why?

—Christian Century.

#### Stores Stay Open

A church effort to persuade Indianapolis groceries to close on Sundays has failed.

The effort was launched by Methodist Bishop Richard C. Raines of Indianapolis and a group of ministers of the Methodist Church. The Church Federation of Indianapolis took over the idea as an interdenominational plan. Roman Catholic Archbishop Paul C. Schulte pledged the committee his support.

Most of national food chains represented in Indianapolis agreed to close on Sundays if all of the supermarkets advertising in the city's newspapers would do so also. It was impossible to obtain unanimity on the matter.

#### New York Lutherans Give 39 Tons of Clothing

New York—New York City congregations contributed a total of 49 pounds of used apparel for over relief in their first five-borough Lutheran clothing drive at Thanksgiving according to the Rev. Peter Elstad, pastor of Trinity Lutheran Church in Jersey City, N. J., who directed the effort in the name of Lutheran Welfare Council.

#### SERIOUSLY SPEAKING

By Chaplain G. A. Jensen

"Fire and brimstone" evangelists have sometimes been roundly criticized for "trying to scare people." It was considered by the critics to be an improper motive for helping people make a choice involving their eternal souls.

I discovered, however, that fear is likewise used by others besides evangelists. V.D. films, designed to be a kind of "shock treatment" are considered by men of medicine as a weapon in helping men avoid danger to their bodies and those of their families.

Nuclear Physicists, too, have attempted to arouse fear in the hearts of the public by depicting graphically the catastrophe possible with atomic bombs. Fear, here, is considered a proper motive to make men pause on the precipice before they foolishly jump into an atomic hell.

Fear, too, is used by investigators in Washington, even hysteria, to gain our national security.

Fear is one motivation to be used in reaching certain objectives. It has many limitations, and, must certainly not be left to stand alone. Fear can make men flee from various dangers. But fear alone cannot make a man a happy son of God, a good husband, a loyal citizen. Some positive motivation must be there, too. One hears it echoed in the last words of I Corinthians 13: "Now abides faith, hope, and love, and the greatest of these is love."

These cannot be created in a laboratory. They are not the product of a laboratory. But they arise in a response "We love because He first loved us."

Lincoln

**FORD VAN LINES**  
COURTEOUS AND RELIABLE MOVING VAN  
SERVICE TO AND FROM ANYWHERE

Local Agent: MRS. DAN GREENO

College Hill, Blair, Nebraska

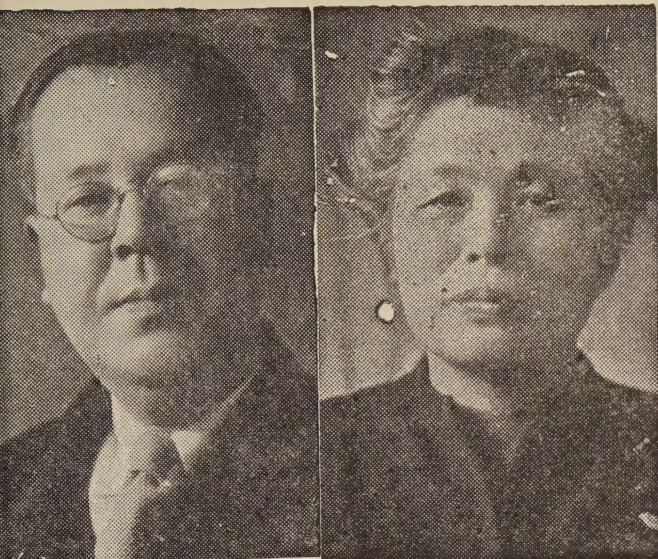
Phone



# Our Foreign Mission Fields

Edited by Rev. K. R. Jensen, Viborg, South, Dakota

## DR. AND MRS. HAJIMI INADOMI



Rev. H. Inadomi



Mrs. H. Inadomi

Two distinguished guests from the Orient, Dr. and Mrs. Hajimi Inadomi, have just now completed a long speaking tour. After having lectured in Norway, Sweden, Finland and Denmark they have toured the U.S.A., Canada, speaking first in U.L.C., then in Augustana, E.L.C. and U.E.L.C. congregations and making an occasional visit other places, e.g. to the largest Protestant seminary in U.S.A., the Missouri Synod's Concordia in St. Louis, Mo.

It was a great joy for Dr. Inadomi's many old friends to see him again and to note that he had not lost any of his childlike faith or of his youthful fervor and enthusiasm. Occasionally he spoke in Danish, and his command of this language seemed even to have improved. In many places he sang some verses of the good old Danish hymns he still loves so deeply.

It was an equally great joy to become acquainted with Dr. Inadomi's charming wife, a former teacher in English at Kyushu Jogakuin, our girls' High School. Her beautiful addresses will be long remembered.

The visit of these two dear friends in Christ has warmed many hearts and increased our interest for the mission in Japan. We wish Dr. and Mrs. Inadomi a blessed and Fruitful New Year as they return to their work in the only Lutheran congregation in Osaka, the largest city in the Land of the Rising Sun.

Paul Nyholm

## EDUCATION IN KOREA

Bible clubs are the only schools attended by thousands of Korean children who are deprived of regular educational facilities because of the war. Over 30,000 youngsters, many of them homeless, undernourished and scantily clothed, have been enrolled in Bible clubs, where instruction in the Bible, together with the basic elements of education, are given them daily. Classes are held in homes and in some Korean church buildings under the leadership of Christian seminary students and graduates, and war widows. The project is made possible by

gifts to the relief budget of the Presbyterian Mission in Korea.

**The Evangelical Christian**

## AN OPEN MISSION FIELD

Christianity is making more progress in Korea than the United Nations, a Richmond, Va., missionary who has returned from the war-ravaged country contends.

The Rev. E. T. Boyer, who is spending a year's furlough at home, has completed 32 years' service as a Presbyterian missionary in the Far Eastern country.

"Korea is the most open mission field in the world," he said. "Schools, churches and hospitals are going full force and Buddhism, the country's ancient religion, for all practical purposes is dead."

**The Lutheran Companion**

## WILL INDIA'S DOOR CLOSE?

The future of foreign missionary activity in India hangs in the balance.

Spokesmen of the Nehru government have officially taken the position that evangelicals from other lands could no longer carry on strictly evangelistic work. And most Protestant missionary leaders agreed that leadership in church activities should be undertaken by Indian nationals.

The Government declared that it would officially discourage proselytizing by Christians from abroad—although no measure will be taken to curb evangelization by Indian nationals—while welcoming the educational and other benefits brought to backward peoples by various foreign agencies.

**Christian Life**

## FROM U.S.A. TO CHINA . . . THE STORY IS TOLD

How is the Gospel preached? By the Church, through its members all over the world.

Somewhere in the United States a Chinese student was won to faith in Christ through the ministry of the Church there. Somehow, perhaps through some Christian bookseller, he found a copy of the Bible in Chinese. He wrapped it up and sent it to his aged father, now in Formosa, and wrote to urge him to find a church and learn the meaning of the message of the Book.

Thus it was that an old gentleman recently came to our newly established chapel in a suburb of Taipei. Sitting on a back bench, he listened carefully to the preaching. Then after the meeting was over he came forward to show his Bible. Miss Hsu, the parish worker and Bible teacher at the chapel, met him. Would she tell him more about the Christian faith? She would; and as they sat on a bench in the nearly deserted chapel, she began to expound to him the story and the meaning of the Gospel.

Thus the story is told. Thus through the common witness of the members of the Body of Christ, His Word becomes known.

**Anonymous**

## HAPPY FOR NEW CHURCH

Am sure all of you have been reading in the church papers about the building and dedication of our Bogota church. It still seems a dream that we have a beautiful

(Continued on page 10)



## Thy Kingdom Come

### SKETCHES FROM A SUMMER TOUR IN COLOMBIA

By F. W. Thomsen

#### I. Arrival

Six hours out of Miami—after stops at Havana, Cuba, and Kingston, Jamaica—the Pan-American plane on which I was travelling landed at Barranquilla, Colombia. It was high noon. Below was an expanse of dark blue sea, above was an expanse of deep blue sky; white clouds towered above the plane, while below, the white-caps rolled towards the Colombian coast. This reminded me of the words of David:

The heavens declare the glory of God; and the firmament showeth his handywork.

Only one week before, Rojas Pinilla, general of the army, had taken over the government by military coup, ousting Laureano Gomez, the tyrannical and dictatorial president. The unrest of a dark night of oppression had come to an end, and the people of Colombia were rejoicing. It was good to hear missionaries, businessmen, taxicab drivers, people of the street, all speaking of new hope in Colombia.

I waited impatiently for my bags, which were the very last to be examined. Two other American passengers, who had arrived on an earlier plane, were also to meet the Morcks here. They were Miss Hannah Olson and Miss Margaret Homburg, both teachers from Silverton, Oregon. We were all to travel together up the Magdalena River to Puerto Berrio and from there to Medellin with Pastor and Mrs. Arnfeld Morck, missionaries of the UELC, who were waiting for us as we cleared customs.

We left the port with a swarm of porters helping us—out of tips—to carry our bags. We took a taxi to the city through rows of adobe, wood, and brick Spanish-style homes, most of them having ventilators in place of windows. In contrast to these there were many homes modern in every way.

In downtown Barranquilla we boarded an open bus. Soon we were riding over reasonably good highways and winding through narrow, sandy streets in small villages where small straw-thatched cottages stood behind wooden fences; smoke from kitchen fires seeped through the thatch roofs; open doors revealed rooms with scant furniture; naked children stared at the passing bus. Outside the villages stood wooded hills where

palm trees lifted their fronds high above the low shrubs and trees; in the foreground were green pastures where cattle grazed.

Mixed-breed cattle often blocked the highway, causing an uproar of shouting, braking, and a kick from one of the two assistant bus drivers. The bus was loaded with fun-loving Colombians. There was laughter when we passed a mother standing by the roadside picking fleas out of her son's hair. One shouted, "Use a gun!" Another suggested, "Burn it off!" Still another advised, "Use rat poison!" All laughed.

Entering Cartagena the driver demonstrated his ability to weave through narrow streets, driving dangerously close to many a solid object. At the Hotel Marimón a gracious Spanish hostelry with a central open courtyard a Jewish wedding was taking place as we checked in.

Arnfeld Morck and I went for an evening stroll along the beach and watched the white-capped Caribbean waves breaking, as they had for ages, against the South American shore. Fishermen were gathered on the shore washing their nets in the light of the moon which had just risen. Dugout canoes lined the beach; soon the men would be using them for night fishing.

Back at the hotel, the Morcks introduced their Norwegian American guests to Colombian food. A typical dinner would ordinarily include a broth, a second course of fish, a third course of beef with rice and fried banana followed by coffee and cake with a very rich pudding.

After dinner we visited American missionary friends working in Cartagena. As we approached the house which stood behind a wall and an iron gate, we were greeted by the angry barking of two large watchdogs. The dogs were called into the house, and shortly after a servant came to open the iron gates to admit us into the dimly lighted courtyard. In the home we met the missionary's wife who was living here alone while her husband was away, sometimes for weeks at a time, on missionary trips into the surrounding territory.

Back at the hotel once more, we gathered in one of the rooms to give thanks for a safe journey and to thank for God's guidance during travelling days ahead. In the patio the wedding fiesta continued. To the strains of South American jazz music the first day ended.

## "The Mansion"

Henry Van Dyke whose books will always be worth reading has written a short story entitled "The Mansion," first published in 1911. It illustrates in a forceful and commonsense manner the theme of the building up of life and the existence of a restful home beyond. Today we take up the second thought in the above sentence and will use Dr. Van Dyke's story as one of

the best illustrations of a topic not always understood as it should be.

The ever current popular idea of life is that its greatest value lies in the present. What is, is really worthwhile; what may be is not so important. As the old proverb saying has it, a bird in the hand is worth two in the bush. This is true enough in a sense; but, it may



open that the birds in the bush are worth going after and will prove more valuable than the one in the hand. The Master combated that idea of life as being one-sided and pointedly referred to the man who was all wrapped up in his crops and in building barns to shelter them, and, then, was bound to take things easy and "eat, drink and be merry." The story does not indicate that it is wrong to have earthly possessions and enjoy them. It lays stress on the fact that man wanted only treasure for himself, and was "not rich toward God." And to be "rich toward God" always means in a Christian sense to be rich toward man, too, in the way of helpful deeds.

\* \* \*

Dr. Van Dyke takes up this idea and applies it to the "many mansions" referred to by Jesus Christ toward the close of His life. The story opens with a description of the mansion owned by John Weightman, a wealthy business man in New York. It "was not beautiful," but was "eminently respectable," like its owner who held prominent office in the church to which he belonged. He is a "self-made man . . . solid, correct and justly successful." He calls himself "a man of fixed principles." His idea of the solid foundation of a house, as the Master describes it, is that "dignity and prudence" and financial integrity are the surest support of life's structure. The words, "Wait on the Lord," become to him an incentive in selling real estate, "with profitable results."

John Weightman has a son whom he tries to bring up according to his own standards which may be described, as regards spiritual ideas, as "splendidly null," and, so far as methods are concerned, as "icily regular." The son has a friend who is told he should spend a year or so in another state for his health. The cost of such a trip would be between three and four thousand dollars. The son wants to pay that expense himself and the father asks whether his friend has any chance of recovering his health. The son answers there is only a "fighting chance." And John Weightman is not willing the boy should give his friend more than \$400 and says:

"A fighting chance may do for a speculation but it is not a good investment . . . send him three or four hundred, if you like. You'll never hear from it again, except in the letter of thanks. But for Heaven's sake don't be sentimental. Religion is not a matter of sentiment; it is a matter of principle."

John Weightman is not a Scrooge so far as his wealth is concerned. He gives liberally to his church and to various agencies. He has endowed a school and other institutions. So far as those gifts go, there is no doubt they did good, but this is not the point at all. The revelation of the man's character to his benefactions is the thing to be considered here. He gives all that money

for just two reasons: to be accounted a generous, public-spirited and leading citizen, and to secure wider channels of financial and commercial investments.

\* \* \*

One evening, when something in his ambitious schemes for his son and himself does not seem promising, he rereads the text of one of his pastor's recent sermons. The first part of the passage reads as follows:

"Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal."

This sounds to him like good advice; money and securities must be put in places that are safe from insects and greedy hands. Then comes the second part of the passage:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth consume and where thieves do not break through nor steal; for where thy treasure is, there will thy heart be also."

These words puzzle him and he falls asleep and steps "into the unknown." He finds himself in the city of "many mansions" and when he asks to be taken to the one prepared for himself, the "Keeper of the Gate" takes him to "an open field, bare and lonely-looking." In the center of it is "a tiny hut hardly big enough for a shepherd's shelter." It seemed to have "been built of discarded things, scraps and fragments of other buildings." When John Weightman remonstrates, thinking a mistake has been made and refers to his large gifts on earth, the Keeper of the Gate replies:

"Wait, we know all these things. They are not ill done. But they were all marked and used as foundation for the name and mansion of John Weightman in the world. Did you not plan them for that?"

The man acknowledges this is true and is told he has had his reward on earth and does he want to be paid twice? He says he has done some good in the world and says: "Does not that count for something?" And the answer comes from the Keeper of the Gate:

"Yes, it counts in the world—where you counted it. But it does not belong to you here. We have saved and used everything that you sent us. This is the mansion prepared for you."

The story is perhaps the best unfolding of the injunction of Paul concerning building for the two-fold life, life here and life hereafter:

"But if any man buildeth on the foundation gold, silver, costly stones, wood, hay, stubble; each man's work shall be made manifest; for the day shall declare it."

Argus-Leader



# Americans Respect Religious Beliefs of Others

By far the majority of Americans respect the religious beliefs of others, according to a nationwide survey made for the Catholic Digest, published at St. Paul, Minn.

Results of the survey were reported in the January issue of the magazine.

To a cross section of people who express preference for the Roman Catholic, Protestant or Jewish faiths, this question was put: "Compared with most people of your own religious beliefs, would you say that most (Catholics, Protestants, Jews) are about the same, better, or not as good in respecting the beliefs of others?"

According to the Digest, this is what the survey found:

**Protestants as viewed by Catholics and Jews:** Seventy-nine per cent of the Catholics thought that Protestants showed as much respect for the religious beliefs of others as Catholics did. Ten per cent believed Protestants less tolerant than Catholics, while one per cent thought Protestants more tolerant. Ten per cent were undecided.

When the same question was put to Jews, 77 per cent replied that Protestants are just as tolerant as Jews, while three per cent thought that Protestants are more tolerant than Jews. Only eight per cent considered Protestants less tolerant than Jews, and 12 per cent couldn't make up their minds.

**Catholics as viewed by Protestants and Jews:** Forty-eight per cent of the Protestants surveyed said Catho-

lics are just as tolerant of other religions as Protestants themselves. Some 35 per cent replied that they did not consider Catholics as tolerant as most Protestants, and 15 per cent were undecided.

Two per cent of the Protestants reported they thought that Catholics are more tolerant than most Protestants as compared with the one per cent of the Catholics who appraised Protestants as the more tolerant.

**Fifty-one per cent of the Jews queried said Catholics are just as tolerant as Jews.** None of the Jews regarded Catholics as more tolerant, and 35 per cent (the same percentage as Protestants on the question) said they thought Catholics on the whole do not show as much religious toleration as Jews. Some 14 per cent of the Jews could not arrive at a decision.

**Jews as viewed by Protestants and Catholics:** Fifty-six per cent of the Protestants thought most Jews are just as tolerant as most Protestants. Two per cent regarded Jews as more tolerant than Protestants and 10 per cent felt that Jews are less tolerant.

Some 27 per cent couldn't make up their minds on the question. Sixty-nine per cent of the Catholics replied that Jews were just as tolerant as Catholics. Only 10 per cent of the Catholics thought Jews less tolerant than themselves, and two per cent believed Jews more tolerant. Nineteen per cent of the Catholics could not decide.

## Should Christmas Observance be Banned?

Atlanta, Ga.—A minister told his congregation here that Christmas, in its present form, should be banned.

Dr. John R. Brokhoff, of the Lutheran Church of the Redeemer, the South's largest Lutheran congregation, said that Christmas today is no credit to the Church and no honor to Christ.

"The sacredness, reverence and deep spiritual joy have been exploited by the commercial and pleasure interests of the world," he said.

Dr. Brokhoff pointed out that Christians haven't always celebrated Christmas. He said that in 1643 the English parliament passed a law against it and in New England a similar law was enforced by troops.

"In the light of the type Christmas we now have," he asked, "were they not right?"

Dr. Brokhoff listed three reasons why he thought the modern type of Christmas observance should be discontinued. They were:

(1) "Modern Christmas has become big business and little religion. In the Christmas season 30 percent of all retail trade is transacted and consequently people have the impression that Christmas depends on material gifts that are exchanged.

(2) "Christmas should be banned because Santa Claus has replaced the Christ Child. Today an average child sees no connection not merely between Santa and Christ but Santa and St. Nicholas. St. Nicholas was an archbishop who helped the poor and needy—but today Americans think that Santa is some mythical character who miraculously produces an abundance of gifts totally divorced from the spiritual meaning of Christmas.

(3) "Christmas ought to be banned in this modern century because revelry has taken the place of religion. Witness the growing menace of the office party at which people imbibe too freely, causing a national problem of drunken driving."

Dr. Brokhoff suggested that Christmas be redeemed by teaching children its spiritual significance and the meaning of its symbols, placing proper emphasis on worship at Christmas time, and making giving an expression of Christian love rather than of a sense of duty.

Editor's note: Perhaps some of our readers will write us about this subject. We do not believe we should ban Christmas observance, but we do think we should have more sanity in its observance.

## OUR FOREIGN MISSION FIELDS

(Continued from page 7)

church where we can worship and where we trust many weary souls will find rest in the Lord. In this land where everything is done "manana" it just seemed impossible that it would ever be ready for dedication. But with many heartaches, much prayer and work it was dedicated the 27th of September and how thrilled we were

to have about 350 people present at each of the three services. We were all wonderfully blessed by the Christ-centered messages of Mr. Diaz, a Lutheran Pastor from Puerto Rico, who gave the three messages the day of dedication and then had two weeks of special meetings afterward. Keep praying with us that this church may be a Lighthouse to many lost souls!

—Mrs. Harold Olsen, Colon



# BY THE FIRESIDE

## WATCH AND PRAY

By Charlotte Elliott

Christian, seek not yet repose,  
Cast thy dream of ease away;  
You art in the midst of foes;  
Watch and pray.  
Ward thy heavenly armor on,  
Wear it ever night and day;  
For there lurks the evil one;  
Watch and pray.  
For the victors who o'ercame;  
Still they watch each warrior's way;  
With one deep voice exclaim,  
"Watch and pray."

## DETOUR

Have you heard of Gossiptown on  
The shore of Falsehood Bay, where old  
The Rumor with rustling gown is  
Singing the livelong day?

It isn't far to Gossiptown for people  
Who want to go; the Idleness train will  
Take you down in just an hour or so.  
The Thoughtless road is a popular  
Route, and most people start that way;  
But its steep down grade, if you don't  
Look out, will land you in Falsehood  
Bay.

You glide through the valley of  
Envious Folk, into the tunnel of Hate,  
And after crossing the Add-to-Bridge,  
You walk right to the city gate. The  
Principal street is called "They-Say,"  
And "I've Heard" is the public well,  
And the breezes that blow from False-  
hood Bay are laden with "Don't-You-  
Know."

In the midst of the town is Tell-Tale  
Park. You're never quite safe while  
Here, for its owner is Madam Suspi-  
cious Remark who lives on the street  
And can't Care. Just back of the park is  
Slander's Row, and there it was Good  
Time died, pierced by a dart from  
Jealousy's bow in the hands of Envious  
Folk.

From Gossiptown, peace long since  
Has fled, but Trouble and Grief and  
Pain and Sorrow you'll meet instead,  
If you ever chance to go.

It is a dangerous road that leads  
Down there, and beyond is the hill of  
Gret you must finally climb to free  
Yourself, and gain your self-respect.  
Though tears be spilled as you ascend,  
Though forgiveness may be won, alas!  
It can never quite can mend the damage  
It has done.

—H. L.

From "Now"

## COULD IT BE YOURS?

FOR SALE

Be cross—nearly new. I cannot carry  
It and keep up with the world and  
Its crowd.

Be talent—new, except slightly shelf  
Worn. It has been laid away for sev-  
eral years.

One five-piece suit of armor—all  
pieces in good shape; only need  
polishing.

One bundle of Christian opportunities  
—one that of going to church every  
Sunday, another the opportunity of  
being a soul-winner. I seldom use  
these opportunities, so have decided  
to let them go with the sale.

One badly used Christian influence—  
buyer may be able to repair it if  
carefully handled.

The above-mentioned items are in  
the basement of my house, located at  
the corner of Careless Avenue and  
Neglect Street.

(Signed) A Lot of Christians.

—Baptist Standard.

## RICHES

By J. Wilmer Benjamin

O God of Mercy, Lord Divine,  
We thank Thee for these gifts of Thine;  
For all the joys of life and health,  
For what we have of worldly wealth,  
For comrades tried, for friendship true,  
For right to start each day anew—  
No man so bruised but he may be  
Completely happy, Lord in Thee;  
No man so poor but he may own  
A scene of beauty all his own;  
Some jewels are free to every one—  
The moon, the stars, the brilliant sun;  
The green of grass, the blue of seas,  
The song-birds' tuneful melodies,  
The singing brook, the mountains tall—  
These are our treasures, one and all,  
For whatsoever things are pure,  
For will to conquer and endure,  
For burdens eased, and strength re-  
newed—

We offer Thee our gratitude.

—Presbyterian Advance.

## THE HILLS AHEAD

The hills ahead look hard and steep  
And high,  
And often we behold them with a sigh,  
But, as we near them, level grows the  
road,  
We find on every slope, with every  
load,  
The climb is not so steep, the top so  
far—  
The hills ahead look harder than they  
are.

And so with troubles, though they seem  
so great

That men complain and fear and hes-  
itate,

Less difficult the journey than we  
dreamed,

It never proves as hard as once it  
seemed.

There never comes a hill, a task, a day,  
But as we near it, easier the way.

—Douglas Malloch.

## SOME FAMOUS WRONG GUESSES

A 6-year-old lad came home one day  
with a note from his teacher in which  
it was suggested that he be taken out  
of school as he was "too stupid to  
learn." That boy was Thomas A. Ed-  
ison.

Alfred Tennyson's grandfather gave  
him 10 shillings for writing a eulogy  
on his grandmother. Handing it to the  
lad, the old man said: "There, that is  
the first money you ever earned by  
your poetry, and, take my word for it,  
it will be the last."

"Ah!" said Zaccheus Greeley, Hor-  
ace's father, when in a fit of abstrac-  
tion he tried to yoke the "off" ox on  
the near side, "That boy will never  
know enough to get on in the world.  
He will never know more than enough  
to come in when it rains."

Benjamin Franklin's mother-in-law  
hesitated at letting her daughter marry  
a printer. There were already 2 print-  
ing offices in the United States, and  
she feared that the country might not  
be able to support a third.—Sunshine  
Magazine.

## NO LONG SPEECHES

According to **The Australian Baptist**,  
a South African tribe considers long  
speeches injurious both to the orator  
and to the audience. To protect both,  
there is an unwritten law that every  
public speaker must stand on one foot  
while addressing his hearers. As soon  
as his other foot touches the ground,  
his speech is brought to a close, by  
force if necessary.

## MODERN AGE

A 12-year-old boy wrote the Library  
of Congress asking for 2 books, one on  
sane living, and the other about space  
travel. His letter explained: "I'd like  
to have both, but if you can't send me  
both of them, send me the one on  
space—because I'm more interested in  
that."—ICEC Bulletin.

During a lesson in grammar, the  
teacher wrote on the blackboard:

"I didn't have no fun at the sea-  
shore."

Then, turning to one of the pupils,  
she asked:

"Roland, how should I correct that?"

And Roland answered:

"Get a boy friend."



# A Page For Youth...

Homer Larsen, Editor

## "Mother, May I Join The Rainbow?"

"Mother, may I join the Rainbow organization?" This question has been asked in our Lutheran homes for many, many years. Girls are invited to become members of this organization during their years in junior and senior high school.

When mother and dad receive this question from their daughter they have a real problem. How will they answer? Some will answer, "No, you can't." Then comes the question, "Why not?" Perhaps the parent doesn't know for sure so the reply is given to the child, "Our church doesn't believe that her members should affiliate with any lodge or auxiliary organizations." Again the question is asked by the teen age girl, "But why not?" At this point the parent is in despair, "What shall I say now?" Some might seek to dismiss the entire problem by simply stating that he or she doesn't know why but the church is opposed and that is all there is to it. This does not satisfy the youth. Others might call in the pastor and ask why our church does not desire its youth to affiliate with the Rainbow organization. A few months ago your youth editor received a request from a parent asking us to discuss this matter in our paper as to why our Lutheran Church urges our young people not to join the Rainbow organization.

Let us say that we are concerned about this matter as it is a problem for our young people. Naturally, they do not want to be different. They want to be one of the gang. We who are getting older were the same when we were in school. Therefore, if the church does not wish them to join this organization she should try and point out why we feel this way. Briefly, we will seek to show our youth how the church feels.

The Lutheran Church, as a whole, has always frowned on lodges. Because the Rainbow organization is "lodge-sponsored" and since the lodge has for its purpose to create a channel through which the lodges and the Eastern Star chapter may reach the youth of the land by means of the Rainbow organization, the church also frowns on having her youth affiliate with this group.

Now why do we feel this way? Some believe the church is opposed to the lodge and its organizations because it is secret. This is not true. Though this secrecy seems juvenile this is really no problem. Actually, we wonder how much secrecy there really is in connection with these fraternal groups since books may be purchased giving full detail as to what goes on in the lodge room.

Well if the church is not opposed to the secrecy what is the complaint? As we hear so often, "Certainly it is a good influence for both young and old. We use the Bible, we have a chaplain, we have a ritual and the work is beautiful." This is just the point. **The Church**

is opposed to the lodge and to such organizations as the Rainbow Society because it is a religious organization. How can we say that it is anything less. As has already been confessed by the members themselves, there is no ritual, they have the Bible as a textbook for part of their work, there is a chaplain, when one of the members dies there is a committal service, on Easter Sunday there is a service, at least in some communities. It has many of the elements of a religious organization. "Well that is true, the church should not oppose such a group" is the statement that comes from the lips of many. But listen, not all religion is true. Any religious group that does not confess Jesus Christ as Lord and Savior is a false religion and no lodge confesses Christ as such. Thus it is a false religion. That's why your church discourages you in joining the Rainbow organization. She does not want you to be led astray by a false religion. But the reply comes back, "We refer to Jesus Christ in our lodge or Rainbow work." Perhaps you do, but only as a teacher of morals and ethics and not as the Son of God who came into this world to die on the cross for your sins. Many heathen religions recognize Jesus as a fine teacher but that is not enough.

If you listen carefully to the ritual of the Masonic lodge that is read as a fellow member is being committed to the grave it is easy to determine that this organization believes and teaches that a person is saved through his good works. The Bible teaches that a man is saved only through believing in the Lord Jesus Christ who died for his sins as his Sacrifice and his Substitute.

Your church is opposed to your joining the Rainbow Group because it is a religious organization that has left out Jesus Christ as Savior and teaches another way to heaven than does the Bible which says Christ alone can grant unto us a place in Heaven.

Your church takes this stand young people not because she wants to make things difficult for you but because she loves you and wishes you to continue in the One True Faith which is Faith in Jesus Christ alone. These other groups will seek to confuse you and your thinking.

What has been said about the Rainbow is equally true of the DeMolay organization and others of this type.

We have written this article upon request. Let us hear your reaction. Parents, take time out to discuss this matter with your children as they ask for your permission to join one of these groups and children try to understand that your church and your parents are acting in all love towards you when they say, "No, you can't join the Rainbow or the DeMolay organization."



**DO OUR HEARTS BURN WITHIN US?**

(Continued from page 4)

The gospel of Christ is the very heart of Scripture and what a glow over it, how it has set human hearts afire! True, no human mind can explain the mystery of the vicarious atonement whereby our sins can be forever pardoned, forgiven, forgotten. As we set up God's justice and God's love together the setting seems paradox. Some scholars have even revolted against it. But to St. Paul and millions of repentant sinners it is the mystery that opens one's vision to unlimited possibilities beyond man's comprehension and consumes the heart in the sacred fire of mystical, yet most practical, service for the Lord of Glory.

Another part of Scripture is prophesy, but can the thought of "His coming" set men's hearts aglow in this busy and practical age? Think of the whole range of the Bible's prophetic utterances both as applies to time and eternity. Is it a closed book to modern men? O, what God may then send us the Holy Spirit to open to us the Scriptures! One banker said, "When in the morning I open the door to my bank, I close my mind to everything except business." Grant that one must concentrate, but another banker, great and successful, was known to have a worn Bible handy at his business desk. "What if I had been death?" said the pastor to a parishioner who was "too busy" even to look up from his desk. An hour later the busy man pleaded at the parsonage door for consultation and prayer concerning "eternity." The early Christians greeted one another with the words: "He is risen," "Jesus is coming again." Such was the spirit that started the fire that has been setting the world aglow ever since.

**A Glow Over The Use Of The Bible**

Presumed the Bible is still the source of instruction for our Protestant churches, it may yet at times be difficult for the teacher in Sunday School and Bible class to maintain the spirit of true animation, or shall we say, "the heavenly touch." It may be lack of preparation, especially prayerful preparation; lack of good supervision, and poor leadership of other officials may result in disorder and distractions; pupils may come

from homes that know nothing of calming reverence. The teacher and students may open and close the Bible, yet God didn't have opportunity to "open" it for the hearts. But marvelous changes have been wrought when leaders got together in earnest and prayerful consultation. Yes, there can be the glow over the reading and teaching. When Jesus read from the book in Nazareth the eyes of all were "fixed on him." Of one Sunday school teacher the class declared, "When our teacher enters the room it seems she comes right from the presence of God and we have a really good time." To be "aglow on the wing" is characteristic of a little bug. In a sacred sense it applies to those who go into action after quiet moments in His holy presence.

Passing over any further word to treasured brother pastors about the genuine "heavenly touch" in preaching, let's give a little thought to the spirit of family devotion. Home Bible reading and prayer by father or mother or other members of the family being a daily practice, it can become mechanical and lifeless. It may be good to pray for grace to pray aright and to read the Bible in its own spirit. But the warmth of family devotion can be maintained and grow just as surely as the children grow. And those years are wonderful. Job longs for the days "when my children were about me." Today, thousands of men and women get a lift, feel a glow of warmth in heart and soul, at every remembrance of listening to father's devotion with folded hands. The very thought of it brings the flickering torch in one's heart to burn again.

Finally, give a thought to the present nationwide program of "Evangelism" with taking in new members by the hundreds and thousands and gathering funds for new churches. As we thank God for it all, let us sincerely examine our hearts and procedures and make sure that, like as on Pentecost, it is the opening of the Scriptures that sets the hearts of leaders and multitudes afire. And as the churches grow more and more, let us note that when the early Christian church grew it was because "the word of the Lord grew and prevailed mightily."

Now read Jer. 20:9 and Is. 63:15-16; 64:1-9.

Lord Jesus, set our hearts aburning!

**EDITORIALS AND COMMENTS**

(Continued from page 3)

**WHY THE AVERAGE PREACHER REMAINS AVERAGE**

In our modest, anxious way we are trying to persuade people to read more books. Business men, especially, too often neglect this great source of creative ideas. We like the reply made to a fellow preacher by Rev. William Stidger of Boston, known to thousands of people all over the country as Bill Stidger. He's an un-

usually good writer, a most effective speaker, and a most likeable table or golfing companion.

Once he told an audience of Methodist preachers how he stepped up his ministry by reading a book a day. After his talk, up jumped a hard-boiled critic, who said: "So you read a book a day, do you? Well, all I've got to say is the average preacher doesn't read a book a month."

The preacher-critic then sat down and acted as if he had settled something or other. Dr. Stidger then made the humble and modest remark: "That's exactly why he's the average preacher, my brother."—**Covenant Weekly**



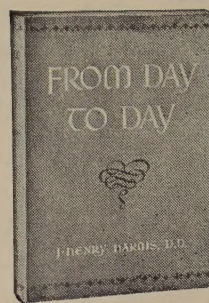
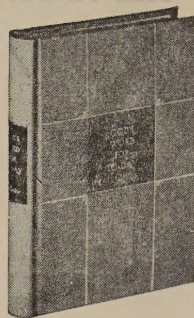
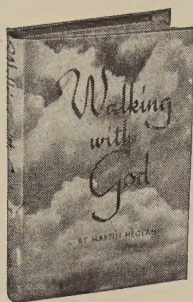
ACKNOWLEDGMENTS		Total Received	Chil- dren's Homes	School General Fund	Home Mission	Indian Mission	Utah Mission	Fu- si-
<b>Total Budget</b>		<b>197567.00</b>	<b>15600.00</b>	<b>80000.00</b>	<b>24747.00</b>	<b>36643.00</b>	<b>7650.00</b>	<b>1542.00</b>
Previously acknowledged		99236.59	9944.69	36879.27	10516.09	18050.86	5653.48	1421.26
West Branch, Ia., Bethany Luth. Church		58.25	8.25	25.00		10.00		
Kimballton, Ia., Bethany Ladies Aid		15.00	15.00					
Eugene, Ore., Emmaus Luth. Ladies Aid		25.57			25.57			
Kankakee, Ill., St. Ansgar Ev. Luth. Church		100.50	8.50	35.00	10.00	25.00		
Northfield, Minn., St. Peter's Ladies Aid in memory of John Nielsen, Al- bert Lea		25.00			25.00			
Kansas City, Kan., Westwood Luth. Church		150.00	25.00	75.00		25.00	10.00	
Indianapolis, Ind., Mrs. Hansine Jensen of First Trinity Luth. Church		10.00	10.00					
Humboldt, Ia., Trinity Luth. Sunday School		21.79	21.79					
Kenmare, N. Dak., the Builder's Circle of Nazareth Luth. Church		8.76	8.76					
Luverne, N. Dak., Luverne Ladies Aid		16.75				16.75		
Spencer, Ia., Bethany Luth. Sunday School		71.55	71.55					
Oregon, Wis., St. John's Luth. Sunday School		23.08	23.08					
Coon Rapids, Ia., Immanuel Ladies Aid		5.00	5.00					
Royal, Ia., Cradle Roll Department of Bethlehem Sunday School		5.00	5.00					
Shelby, Ia., Shelby Luth. Sunday School		60.71	60.71					
Denmark, Wis., Our Savior's Luth. Church		156.58						
Fremont, Nebr., Churchwomen of First Luth. Church, Christmas offering		53.00					53.00	
Altadena, Calif., Marie Hendrickson		50.00						25.00
Spencer, Iowa, Bethany Luth. Church		650.00		350.00	50.00	150.00		100.00
San Francisco, Calif., Mr. and Mrs. Roscoe Jensen in memory of Niels A. Andersen		5.00				5.00		
Coon Rapids, Ia., Immanuel Luth. Church		10.25	10.25					
Coulter, Ia., Nazareth Luth. Sunday School		94.52	94.52					
Culbertson, Mont., Mr. and Mrs. Jorgen Smith of Ebenezer Church, Mc- Cabe		10.00	2.00	2.00	2.00	2.00		
Exira, Ia., Exira Luth. Church		142.23						142.23
Westby, Mont., Hans O. Hansen of Daneville Church		20.00		10.00		10.00		
Trufant, Mich., St. Thomas Luth. Church		48.60						48.60
Council Bluffs, Ia., Mrs. B. A. Nelson in memory of Mrs. Verda Cor- nellison		5.00				5.00		
Luverne, N. Dak., Luverne Luth. Sunday School		22.00	22.00					
Sidney, Mont., Pella Luth. Ladies Ad		70.00	20.00			15.00	20.00	15.00
Audubon, Ia., Ebenezer Luth. Church		50.00			50.00			
Brooklyn, Wis., Brooklyn Luth. Church		22.00					22.00	
Rutland, Ia., Trinity Luth. Sunday School and Congregation: Sunday School \$7, Congregation \$26.22		33.22	33.22					
Racine, Wis., Our Savior's Luth. Church		602.00			602.00			
Omaha, Nebr., Mr. and Mrs. N. T. Nelson		25.00	15.00					10.00
Brookville, Minn., Brookville Ladies Aid		25.00	25.00					
Dannevirke, Nebr., Dannevirke Ladies Aid		8.50						8.50
Greenville, Mich., St. Paul's Engl. Luth. Sunday School: Children's Offer- ing \$56.44, offering by the congregation \$71.60		128.04	128.04					
Kenmare, N. Dak., Mrs. Lawrence Larsen in memory of Lawrence Lar- sen, who passed away in Oct. 1953		90.00	10.00	40.00	10.00	10.00	10.00	10.00
Bowbells, N. Dak., Bethlehem Luth. Church		41.00	41.00					
Swan River, Man., Canada, the Luth. Sunday School		15.90					15.90	
Dickson, Alberta, Canada, Mrs. Fred Petersen in memory of M. C. Hen- riksen, Del Rey, Calif.		5.00						5.00
Neola, Ia., St. Paul's Luth. Church		378.44		88.44			60.00	30.00
Neola, Ia., Sunday School of St. Paul's Luth. Church: contents of birth- day bank \$10.20, offering at Christmas program \$59.83		70.03				70.03		
Underwood, Ia., Underwood Luth. Church		69.86	41.36			13.5		

[illegible]



**Information Free. All Details Can be Arranged by Mail**  
**TRAVEL TO DENMARK**





## Devotional Books

More and more people are finding that the practice of daily devotions brings interest and meaning to their lives. For thoughtful reading—for thoughtful gifts—study this listing of devotional books now in stock.

### FROM DAY TO DAY

By J. Henry Harms

These daily devotions are popular in style and minister to every man, in the great variety of his situations and needs, the light and strength of the gospel. Each devotional begins with a Scripture reading, with a not too brief meditation, and a prayer. Additional special prayers are given as addenda.

\$1.75

### TODAY'S GOOD NEWS

By Alvin E. Bell

This book provides a devotional reading for each day that brings Scriptural inspiration to bear with striking directness on modern problems. The selections, based on the theme "the good news," include a passage from one of the Gospels, a short prayer, and a provocative meditation.

\$1.75

### TWO MINUTES WITH GOD

By Paul J. Hoh and Philip H. Hoh

Years of searching for a devotional book which would meet the needs of young children in the family circle—center in their activities and interest, lift their everyday life into the presence of God, and bring God close to this life.

\$1.75

### GROWING SPIRITUALLY

The New Devotional Book by E. Stanley Jones

Nourishing spiritual food for an entire year—365 page-a-day readings that show how to find and use God's help in attaining health of mind and body. Here is wise guidance to the peace, poise, and happiness of a balanced, mature Christian.

\$1.50

### WALKING WITH GOD

By Martin Hegland

This devotional book serves a twofold purpose. In addition to being an inspiring book of daily meditations, it offers the reader a course in religious instruction, with a different subject for every day. Each topic is subdivided into daily meditations, with an appropriate Scripture passage and a prayer.

\$1.25

### GOD IN OUR HOME

By Daniel Nystrom

Daily meditations for homes with boys and girls of school age. Written to meet the needs and interests of the children, as well as older members of the family.

Cloth, \$1.25

Gift Edition, Flexible cloth, \$1.50

### GOD'S WORD FOR TODAY

By O. Hallesby

Scriptural truths for daily worship and Christian living presented in simple and direct style. Based on brief well-chosen Bible passages. Suitable for family devotion as well as for individual worship. Beautifully bound in red with decoration in black and gold.

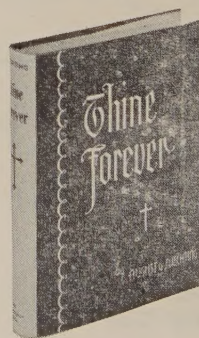
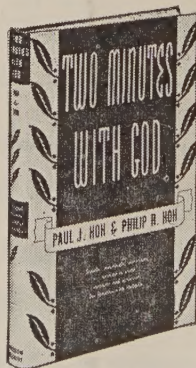
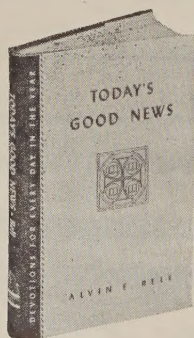
\$1.25

### THINE FOREVER

Compiled by A. G. Suechting

A new book of daily devotions based on Luther's Small Catechism. The catechism is broken down into 250 topics. Each becomes the thought for a day's meditation.

\$1.75



**Lutheran Publishing House**  
200 SOUTH FIFTH STREET  
BLAIR, NEBRASKA

54

DEC 53

SEMINARY LIBRARY  
CAPITAL UNIVERSITY  
COLUMBUS 9 OHIO